nalized with a loud sounding of the table and a solemnly sworn oath. 695
The vow resounds fiercely through the *ak-ui*, and then justice has been done.

Kirgiz scoff at the thought of grubbing at the soil, but they are 151
hardy, courageous men who mount patrol on the lofty Pamirs. They 223
have a keen sense of sight and can [illegible] small objects from miles away. 224
Falconry is the great sport for those who are the wealthiest, and the 526
usual quarry is a type of hill partridge, the *chikor*. Sometimes the young women as well as the men become adept at this. Big game is limited, but at times the Kirgiz do hunt the now rapidly vanishing *ovis poli*, or long-horned mountain sheep, when it can be found. A sport they especially like is *baiga*, a contest like the *ulagh* of the Wei-wu-erh. In *baiga* some forty or fifty mounted sportsmen strive with each other to retrieve a dead carcass of a sheep or goat. One of the contestants dashes forward and hurls the carcass to the ground while the others wait. Then, in a thundering onrush of dust and shouts, the remainder of the players lunge toward the game. They resort to all manner of tactics to get to the recumbent prize—they beat an opponent's mount if it is in the way, they unhorse each other, and they ride their steeds like champions. Such confusion and bedlam; but it is rare, beautiful excitement.

A long coat stuffed with wool and cotton is worn by the Kirgiz over 291
trousers tucked into high boots, while a fur piece with ear coverings 581
(or an embroidered round cap) keeps his head warm. His woman is attired alike, but she wears a turban precariously high on her head. The gala Kirgiz occasion is a wedding, and divorce is not common. According to his religion a Moslem is permitted four wives, but a Kirgiz is usually not rich enough to afford more than one. Hilarity and celebration, not sadness, characterize the funeral ceremony of the Kirgiz. The basis for this, they point out, is that the dead are giving away to their heirs the wealth that has been amassed during a lifetime of labor; festivity, consequently, is in order. At the funeral the dead person is placed on a hill-top, interred with food, clothing, and a certain amount of money in a high, walled tomb. The sustenance is supposed to feed him on the way to the hereafter. This, like certain other rites of the 764

764 Kirgiz, who, for example, have occasionally been found to worship fire, is said to be a vestige of Shamanism.

563 The Kirgiz are split up into many small mountain dwelling groups and often are not able to keep in touch with others of their race. In recent years, however, some have become educated to a more modern, more urbanized life.

*Kazakhs*

492 Chinese, it may be said, do not usually make distinctions between the Kirgiz and another people of Sinkiang, the Kazakhs. The latter are also Moslems and are widely distributed between the T'ien Shan and the Altai. They speak Turki, are notorious as raiders, and are famous for their wild horsemanship. Tu Chung-yüan says that Kazakh children of five or six are already well trained to ride horseback. "There are none," he says, "at the age of ten who do not have unusual talent such as enables them to tell the sickness of a horse, to control the animal, to stand on its back, to bend from the horse to pick up things, to straighten up quickly, and above all to ride as though glued on the animal. Such feats as these are performed by Kazakh soldiers in Soviet motion pictures."

579 Tu reminds his readers that Sino-Russian boundary demarcations have put one branch of the Kazakhs under Russian and the other under Chinese political authority. This has made it difficult to draw a rigid racial line on the frontier, and Kazakhs riding across the steppes to raid an innocent herder at times have created border incidents. As Tu states, "The Kazakh people are very strong but also very lazy, and outside of tending cattle, often do not have any occupation. So some, when winter comes, take to the life of a lancer. A few steal cattle and horses, and many kill men and take their goods. For this is only an outgrowth of their military talent, and they lack any other way in which to use it. Wouldn't one think that, if these excellent warriors were persuaded to attack the enemy in this time of Resistance, each would do the work of a hundred?"

101 As in many another Chinese racial problem, however, there is a mixup concerning information about the Kazakhs. Russians, who have a separate group named similarly (the famous Kazakhs, or Cossacks

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All



487 cranny in the perpendicular rocks. Among the very few people we saw was an interesting figure; this was the Qazi or native judge of Koserab on his way with three or four men on horses to Tashqurghan, whither he had been summoned by the Amban to try cases according to the Shar'iat or law of the Qur'an. The party forded the river just before meeting us, a picturesque sight; the white-bearded old village judge, with his book of *dala'il* (precedents) and his Qur'an wrapped in a cloth under his arm, rode straight-backed and vigorous at the head of his following.

[221] That night (14th July) we camped in wild and grand, but less green and flowery, country at Toilebulung, the winter
•[64] headquarters of the Yambulak Kirghiz who grow their crops there and bury their dead in curious little domed mausolea. The elevation was only 9,650 feet, the first time we had been down to four figures since Gircha in the Hunza valley, sixteen days before. We mopped our brows and complained of the stuffiness of these low-lying valleys, until some one pointed out that we were still far higher up than the most elevated Indian hill-station.

432 Next day we bid adieu to the Yambulak Kirghiz with many
[431] invitations and promises to visit them again one day. I had already given old Ibrahim Beg with much ceremony an official present in the shape of a watch. Just before leaving I discovered that he had already disposed of it to Hafiz for five taels (about 15s.). As it was only worth about four taels, and as I wanted to impress upon the Kirghiz the enormity of the insult to the British Empire, I publicly reproved Ibrahim, took back the watch, made him repay the 5 taels to Hafiz, and then gave him a cash present of 4 taels instead of the watch. I then, supposing that Hafiz really wanted a watch to tell the time by, sold him the Government watch for 4 taels. The following day one of the other orderlies told me that Ibrahim had bought back the watch from Hafiz for 4½ taels, evidently thinking that as there was such a to-do about the article, it must be a good investment. It was not till after we reached Kashgar, however, that I heard the sequel from Harding, who passed Yambulak two days after us. This was that Ibrahim Beg changed his mind once more about the watch and sold it to Harding's orderly for 3½ taels! Turkis and Kirghiz alike are born traders and would sell the noses off their faces if they could get good money for them.

487 On each of the next two days we crossed passes, the Ter

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All



582 returns to India or dies, he or his next-of-kin, as the case may be, invariably demands his male children, if any; his right to them, as to his own property, is recognized by the mullas. If the boys are less than five years old, the father leaves money according to law for their maintenance until that age, but arranges through the *panchayat* (association of Hindu traders in the town) for their despatch to India as soon as possible afterwards. This is naturally a grievance with the Turki mothers.

764 The observances connected with death and burial are elaborate and expensive. On the day of the death alms in cash and a piece of soap each are given to the beggars. This is according to the Qur'anic injunction, but the "wakes" which follow are not *shar'i* (according to Muhammadan law), but *rasmi* or "customary," i.e. pagan or Chinese. They are not approved by the Church. On the third day (in well-to-do households) the whole quarter, rich and poor, is invited to a feast at which not only are large quantities of food consumed, but presents of clothes are given to all and sundry; this, I understand, is a Chinese custom. On the seventh day another feast is given, at which only relations and friends are present. The actual funeral takes place on the day following death. Those present wear a mourning costume consisting of black clothes with a white waistband; this latter is another concession to Chinese ideas, according to which the mourning colour is white, not black. Expenditure in connection with a funeral varies from 30 to 500 taels, according to the capacity of the household; only a small proportion of this is set off by the presents, called *ta'ziyāt*, given to the next-of-kin by his friends and relations. Great importance is attached to the lamentations (*qushāq*) of the deceased's relatives at a funeral, which are regarded as helping him in some way—an obvious relic of paganism. According to an old popular rhyme:

| | |
|---|---|
| *Sahr waqtida chirlaghalé* | For crowing at the dawn |
| *Chā khuraz yakhshi;* | Spotted chanticleer is best; |
| *Qushāq qushup yighlaghalé* | For keening at a wake |
| *Qarindāsh yakhshi.* | A loved one is the best. |

Some of the elegiacs sung by widows are really beautiful; for example:

*Qupselār Allah dep qupghān Khojam*
*Yatselār Allah dep yatghan Khojam.*
*Yāz uzūqum, Khojam,*
*Qish yapinjim, Khojam.*
*Sui-yoq kulda qāldem,*
*Sayasi-yoq bostānda qāldem.*

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All



(Translation)

764 When you arose, oh my Lord, it was with God's name on your lips;
When you lay down, it was in God's name.
In summer you fed me, oh my Lord;
In winter you were my cloak.
I am left in a lake with no water in it,
I am left in a garden in which there is no shade.

105 563 In considering the manners, customs, folklore, etc., of the Tarim Basin, it must be remembered that considerable differences exist between the four or five chief oases, corresponding roughly to their geographical positions. To differentiate between them and make a comparative study of material from the different towns would be impossible in the space at my disposal, even if I possessed the necessary knowledge. Speaking generally, however, it may be remarked that Kashgar is the least mediæval and at the same time the most Mussulman of the Six Cities. Culturally it belongs to the Transcaspian Khanates, Khoqand, Bokhara, Samarqand and Khiva, strongholds of Islam. Owing to its proximity to the Russian frontier and the strong interest taken in it by the Muscovite Government since the seventies, it has a thin—a very thin—veneer of Russian culture. Aqsu, 300 miles nearer Urumchi and separated from Russian territory by the tremendous barrier of the Central Tien Shan, is a predominantly Uigur city with strong Mongol and Chinese strains. Kucha, 200 miles further east, is also an ancient Uigur city, and has a history and an art of its own. Further east still, Qarashahr is the chief centre of that formidable and unpleasant race, Chinese by culture and Mussulman by religion, the Tungans. Yarkand is the meeting-place of the nations; in its culture neither China nor Russia are of much account, and such foreign influence as there is comes through Afghanistan from Persia and through Kashmir from India. The great oasis of Khotan or Ilchi is in many ways the most interesting of all, for it is the part of the Tarim Basin which has been least affected by outside influences, including Islam. It was probably a flourishing pagan State long before Buddhism reached it from India. For a thousand years it was the seat of an Indo-Scythian civilization under Chinese influence, with a rich and ornate Buddhism as its official religion; was it not to Khotan that the Han Emperor Ming Ti sent in A.D. 65 the famous Mission which brought back Buddhism to Cathay? The Kingdom fought hard against Islam, holding out for

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All



133 But the most curious feature of Old Aqsu appeared next day, when I found my way up one of the winding gullies of the loess bluffs. It is the extraordinary contrast between the two levels, between the land rendered fertile by irrigation from the Qum-Ariq below and the *sai* or gravel desert above. Below, as far as the eye can reach, stretches a rich, heavily-timbered champaign dotted with farms and seamed with irrigation-channels; five minutes' climb up one of the many clefts in the bluff, and you come out on to an absolutely empty desert. Except on those few days when the strangely-corrugated foot-hills and possibly the soaring ice-fields and glaciers of the Tien Shan appear like a vision in the north, half the circle of the horizon is a complete blank, without a bush or a mound to break its perfect smoothness. It is hard to believe that a few minutes ago you were in the midst of a landscape worthy of the brush of Constable or Corot. Some years ago an ambitious Amban sought to gain promotion by bringing a large area of this *sai* under cultivation to the south-east of the Old City. He spent 60,000 taels and much forced labour on deep canals and reservoirs and the construction of a small town of buildings connected with the new water-works. Everything was done with the utmost thoroughness and the scheme was most successful, except that the water would not flow along the canals, which had therefore to be abandoned. To this day the remains of the buildings and waterworks line the road to New Aqsu, clogged with drifts of fine loess dust and dwarfed to insignificance by the immense sweep of the desert behind them.

•764 In Mussulman countries the dead are not as a rule buried in earth that might support the living, and here[1] too the uncultivable (because unirrigable) cliff-tops above the town are covered with domed tombs in seemingly countless myriads. A City of the Dead, in fact, with streets, squares and boulevards complete, overlooks the City of the Living as a perpetual *memento mori*. Looking up from the streets of the town, the domes of the cemeteries crown the bluffs at every point save one; only at the north-west end of the town the ruins of "Amir" Yakub Beg Bedaulat's fortress on one cliff and of his hospital on another, break the serried ranks of the 600 tombs. Bedaulat, knowing no doubt that his day would not last for ever, built his citadel of unbaked brick, and little is left of it though it was abandoned but fifty years ago. The place used to be easily accessible to sight-seers, but the only

1 [in old Aqsu -- Analyst]

764

THE CITY OF THE DEAD, OLD AQSU

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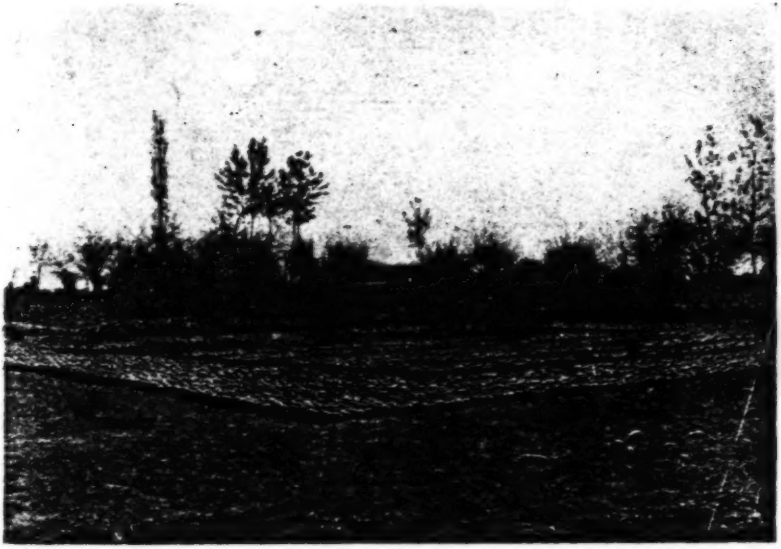

AN AQSU SMALL-HOLDER'S MELON-CROP; 15,000 MELONS READY FOR MARKET

[Face p. 236]

/Chinese Moslems (Dungans)/

S N 563 852 [553] [788] the other. Then he turns over any seven pages of the Koran, and from the seventh word of the seventh line of the seventh page, takes the name. When a male child reaches his seventh birthday he is circumcised and taught to worship.

c. Marriage

S N 563 585 [791] The marriage customs of the Chinese Moslems, with the exception of the wedding ceremony itself, are the same as those of the Chinese. The bridegroom is accompanied by his father to the bride's home, where the ceremony is performed. The Ahung reads from the Koran, in a manner similar to that of the Christian marriage service, then asks the couple whether they agree to the union.

N *563 585 In Koko Nor (Chinghai) the bride is customarily covered with a piece of red cloth after the ceremony, then lifted by her uncle or brother into the sedan chair and sent to the groom's home. Upon arriving there she is lifted out by her relatives. She wears a veil on the first day and hides in her chamber while relatives and guests sing, dance and feast in celebration. On the second day she receives guests, bowing to each one. Meanwhile the guests present their gifts and congratulations.

S N 563 582 585 [783] Exogamic marriage is permissable to the extent that a man may marry a Han Chinese woman, who is supposed by marriage to become a Moslem. Before such a marriage the girl must submit to elaborate purification ceremonies to cleanse her from the defilement of her own home. The Ahung officiates at the wedding and the Chinese custom of worshiping heaven and earth is not performed.

d. Funeral and burial

S N 563 ●764 The funeral customs of the Chinese Moslems are more distinct from those of the Chinese. The dead body is washed ceremoniously by religious leaders from the mosque, who take the garments of the deceased for themselves. The body is then swathed in white bandages, each limb being bandaged separately. Correct performance of this rite is very important. Well-to-do people sprinkle incense on the cloth used for bandages. The wealthy also place large quantities of musk and camphor in the grave. The corpse is placed upon a board under which are the bands necessary for lowering it into the grave, then covered with a bottomless coffin for the trip to the cemetery. The coffin is never interred. The corpse is placed in the grave with head to the north, feet to the south and face toward Mecca.

When the deceased is a woman, only members of the family may look on when the coffin is removed, and only blood relatives, preferably sons, may descend into the grave to arrange the body.

S N 563 763 769 There are elaborate instructions concerning death. Rituals include the recitation of prayers as death approaches, the

/Chinese Moslems (Dungans)/

S N 563 763 769 making of a will, the giving of alms, rites at the grave, and the recitation of prayers and giving of alms on certain days after death, and on the first, second and third anniversaries.

S N 563 764 The Moslems have their own burial grounds. The mounds raised over the graves are rectangular, not round as in the case of the Chinese. The top of the filled grave must be at least five inches (half a Chinese foot) above the surrounding earth, lest the location be forgotten. A stone may be erected in front of the grave, but the name of the deceased may not be engraved upon it.

e. Festivals and holidays

S N 563 796 Many of the religious festivals are more pagan than Moslem, especially those which are seasonal and therefore not connected with the Moslem calendar. Their celebrations are merely popular gatherings for feasting and enjoyment.

The Moslem New Year (Yengi Yil) celebrates the breaking of the Ramadan fast. The festival takes place during the first three days of the tenth month by the Moslem calendar. Special services are held in the mosques. The people bathe and dress in their best clothes. It is a time of greeting, well-wishing, feasting, visiting and gift-giving. For the Moslems and the Chinese alike, the New Year celebration is the greatest holiday of the year.

5. Present day conditions

S N 563 795 668 197 According to a speech delivered by Burkhan, chairman of the Preparatory Committee of the China Islamic Association, at the Conference of the Asian and Pacific Regions, on October 18, 1952, the Islam religion as well as the customs and habits of its followers are fully respected by the Communist regime. Chinese Moslems are free to practice their faith without interference. It is also said that official circulars from Peking have ordered the people to continue the observance of their important festivals. The tax on the slaughter of cattle for Moslem consumption is abolished, and official holidays are granted on Moslem holidays.

S N [423] In accordance with the Agrarian Reform Law, the mosques may retain their land holdings if the local populace so desire. It is also reported that when the land reform movement was carried out in the Northwest, the land of the mosques was in most cases left untouched. There was also a report of an organized Hajji to Mecca in 1952, which for reasons unknown failed to reach its goal. Special government regulations give Moslem workers in public organizations and educational institutions time off on the more important religious festival days. In military units, factories and schools, consideration is also given to the habits and customs of cadres, soldiers, workers and students of the Moslem faith.

563 slow-witted fellow. A woman who is quick-witted, energetic and
587 above average in looks can exchange a useless or uncongenial mate for a better one with no difficulty. A New Uighur beauty can count her past fancies by her successive husbands, just as a horse-racing enthusiast in America dates his past life by Derby winners.

d. Ceremony of birth

563 The expected arrival of a child is kept a secret from all but
843 the husband, as it is believed that publicity may make the birth
844 difficult or even dangerous. The husband secretly summons the midwife, who utters some words during the delivery to drive away evil spirits and protect the life of the newborn.

563 On the second or third day after the birth of the child, the
846 parents are visited by close friends and relatives. All bring gifts to the baby. Men traditionally hope for male offspring, women for daughters. A newborn boy generally receives a cow, horse or sheep from his grandfather.

563 When the father summons a Mullah to name the baby, it is
852 the occasion for showing the child to close friends and relatives.
[553] When the baby is twenty days old, he gets his first bath. He is
[854] washed again after forty days, when his head is shaved for the
[302] first time. For the shaving, a few boys from five to ten years of age are invited, and one boy of gentle character whose parents are both living is selected to perform the gesture of shaving. The actual shaving is done by a man.

e. Funeral and burial

563 New Uighur ceremonies regarding death are more elaborate
764 than the Kirghiz ritual, though both peoples are of the same religious faith. When death occurs, relatives and close friends of the family are informed and invited to take part in the prayers and share the grief.

563 The corpse is left in the room where death occurred, and no
764 one is allowed to touch it. When the day of the funeral is set,
793 three mullahs are summoned to perform the ablution rituals. They undress the body and place it on folded doors. One pours water on the body, the second washes it and the third turns the body. If the deceased is a woman, the ablution rites are performed by an old religious woman. During the rites, no one but the mullahs may be present in the room.

When the body is cleansed, the mullahs dress it in three white cotton shirts. The inside shirt is short and has an opening in the front. The second is of the same style, but reaches to the knees. The shroud, which has an opening for the face, is placed over the shirts and tied at each end, leaving only the face uncovered.

Then the mullahs carry the body on a felt into another room and place it on a bed, and family members, relatives and friends

563 764 [793] come to have one last glimpse of the deceased. Tradition forbids a woman to look upon the face of a dead man, a tradition seldom observed now, but no man, not even the husband, may look at the face of a dead woman.

[184] Among the poor, funeral services take place on the second day in summer, the third in winter. The wealthy delay burial until the third or fourth day to allow time for the relatives to assemble.

No coffin is used. The body is carried in a felt, placed on a [793] stretcher and covered with a white sheet. After a mullah reads [783] a prayer of absolution, four men lift the stretcher and the mourners proceed to the graveyard. Relatives and friends walk in front of the stretcher, the Mullahs behind. Women accompany the procession for a short distance, but never to the grave.

[191] The rites of burial, the position in which the body is placed and the covering of the grave are similar to those of the Kirghiz. 563 764 782 After the mullahs have prayed over the covered grave, the mourners go to the house of a relative where all pray for the deceased. This ceremony is performed in another house because [784] no fire may be made nor food cooked for three days in a house in which death has occurred. The rich perform the post-interment prayers in a tent erected next to the grave, and mullahs [184] are engaged to read the Koran for a time varying, with the family's social and financial position, from seven to forty days.

563 765 Traditionally, close relatives of the deceased, both rich and poor, mourn for forty days after the funeral. They wear black or white robes with white sashes, and the sons of the deceased do not shave their heads.

[782] Three days after death, prayer is said in the home of the deceased. The same kind of prayer, for the redemption of the dead person's sins, is said on the twentieth day after death, and again on the fortieth. On the fortieth day after the death, a close friend of the deceased invites the sons to his home, removes their mourning robes and shaves their heads. The last prayer is offered on the first anniversary of the death.

f. Etiquette and manners

563 562 576 Among most of the New Uighurs who respect the Moslem tradition, it is the women who keep up the prescribed standard of etiquette. In the presence of guests, it is customary for the wife to rise when her husband enters the room, and go and sit near the threshold until the husband seats himself. Also, to hand him anything she must rise, and offer it with both hands. Women always wear some sort of headgear when they eat. This does not mean that the women of Sinkiang are treated as slaves by their husbands. In general they enjoy considerable independence compared with women in other Moslem countries.

563 576 Relations between the New Uighurs are characterized by

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
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no further trouble in the inn from inquisitive onlookers. We hung a curtain at our door and no one ventured to lift it.

The aspect of Hsinghsinghsia was very remarkable. It is a narrow ravine between massive rocks. All these were of sombre colour and forbidding outline, some being veined with long streaks of white granite, which traversed them just as forked-lightning appears to rend an ink-black sky. The lower portion of the rocks was worn by the waters of some ancient river, and an old tablet records that 'In this place baboons were wont to come to drink,' hence the name 'The Ravine of Baboons.' The only object of historical interest was the grave of a Mahommedan saint, whose tomb was cut in the solid rock. It was sealed, but hearing that we wished to see it, a sergeant broke the seals and allowed us to enter. The sepulchre dated from the Han dynasty, in the early days of the Christian era, and is believed by the faithful to hold an empty tomb, the holy man, whose name was Kai, having come to life again and passed elsewhere. In the Chinese temple the Taoist priest showed us with pride a fine specimen of quartz, which he had procured from a neighbouring hill. The name of Hsinghsinghsia, by the alteration of a character without changing the sound, may also be read 'The Starry Pass,' and the two names are used interchangeably. This quartz he called the 'Star Stone' and the hill from which it is taken 'Starry Mountain.' It glitters in the moonlight like a thousand twinkling stars.

As the evangelistic services continued we became very friendly with the men, from whom we heard many tragic stories. One boy of sixteen had been on his way from his home in Yungchang, Kansu, to an uncle, who had a business in Hami. 'My mother is a widow and I